

Fanatic Blunders;

FAITHFULLY COLLECTED FROM THEIR

Books, Sermons, and Prayers.

CONTAINING A

GALLIMAUFRY

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Enthusiastic Zeal, Farce, and Nonsense.

Embellished with a whimsical Caricature of a noted Preacher,
copied from the Life.

L O N D O N :

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FANATIC BLUNDERS;

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CHAP. I.

Containing some Expressions out of their printed Books.

'TIS very remarkable, that Christ preaching to his disciples, as a caution to posterity, how they ought to take care of being deceived, bids them beware of *false teachers*, who are best known by their fruits, that is, their *life* and *doctrine*, which by comparing together only, gives us an opportunity of making a true judgment: for those deceivers of the people are oftentimes so cunning as to gild over their poisonous tenets, and blasphemous doctrines, with the specious pretence of *inward light* and *revelation*; when at the same time the wickedness of their lives and conver-

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sations

fations reveals to all the world such men are *jugglers* and *impostors* in religion; who, instead of advancing piety, introduce atheism and irreligion into the world, and so secretly subvert the very foundation of the Christian religion, by impressing their notions upon the minds of credulous and ignorant people, under the form of godliness, without the power thereof; as will plainly appear from what follows :

1. I will gently lead those that are with young, that is (saith he) Christ will be very kind to those faints that step aside; and he thus comforts those that are big with young in a sinful sense; O ye sinning ewes, that have been big with young! hath he not gone after you, and found you, and laid you upon his shoulders rejoicing? It may be thou hast been wandering, like Dinah, from thy father's house, and art big with young, and afraid to go home; but fear not, go and try; he will not cast you out of doors, though you come with *bigbellies*, he will deal gently with you, though with *young*. And then it is our glory to be Christ's ewes, and then when a *man* is big with young, and cries out, *O my belly, my belly!* here is a point of comfort that Christ is sweet to such persons. Afterwards he cries out, O blessed ewes! O believing ewes! and O believing bees, that suck the honey of *sin-hatred* out of the wormwood of *sin-acted*. In another place he tells us, that Christ accounts their stammerings sweet; *Meih, meih*, saith the little

little one, and the mother counts it music.—Durant's Slips of Sweetness. Reprinted 1662.

2. The Lord Jesus hath his concubines, his queens, his virgins, saints in remoter forms, saints in higher forms, saints unmarried to any forms, who keep themselves single for the immediate embraces of their Lord.—Sterry's England's Deliverance. Epistle.

3. The church of England is a true whorish mother, and they that were of her, were base begotten, and bastardly children, and she neither is, nor ever was, truly married, joined, or united unto Jesus Christ, in that espousal band, which his true churches are, and ought to be, but is one of Antichrist's national whorish churches, and cities spoken of, Rev. xvi. 19, &c.—Lilburn, cited by Bastwick.

4. Burton, in his Brief Answer, page 28, charges Bastwick with these words: Independents are beasts, grolls, puffoists, wild geese, a company of jugglers, sticklers against parliament and presbytery; a generation of cunning deceivers, and fighters against God, violators of all the laws of God and nature; the most dangerous sect that ever yet the world produced; a company of rats among joined stools; despisers of magistracy; a generation of men not worthy to give guts to a bear, *moon-calves*; all the Independents put together, have not so much learning as one of a thousand other ministers.

5. The

5. The church committed to persons illiterate and insufficient, dumb dogs, men swallowed up with wine and strong drink, whose tables are full of vomit and filthiness, whoremongers and adulterers, who, as fed horses, neigh after their neighbour's wives, priests of Baal, Bacchus, and Priapus, sons of Belial, &c.—White's First Centory, Epistle to the Reader.

6. Princes for just causes may be deposed. If they be tyrants against God and his truth, their subjects are freed from their oaths of obedience; the people have the same power over the King that the King hath over any one man. The making of laws doth belong to the people; and Kings are but as Masters of the Rolls.—Dan. Pos. lib. 1. cap. 4.

7. Christ and his Apostles were the greatest of conventicle preachers, and almost preached no other way, wanting always the authority of the supreme magistrate, and yet not waiting upon their indulgence.—Hist. Indul. p. 17.

8. Archbishops and bishops are unlawful, unnatural, false, and bastardly governors of the church, and the ordinances of the devil, petty Popes, petty Antichrists; like incarnate devils, cogging, couzening knaves; they will lie like dogs, proud, popish, presumptuous, prophane, paulty, pestilent, pernicious prelates and usurpers; impudent, shameless, wainscot-faced, butchers, horse-leeches, robbers, wolves, limoniacks, persecutors, fowers of sedition: their Antichristian courts are the synagogues

gogues of Satan. The Beelzebub of Canterbury, the Canterbury Caiaphas, Esau, a monstrous Antichristian Pope, &c. Most of the ministers are popish priests, monks, friars, alehouse hunters, drunkards, and dolts, hogs, dogs, wolves, foxes, simoniacks, usurers, proctors of Antichrist's inventions, popish chapmen, halting neutrals, desperate and forlorn atheists, a cursed, uncircumcised, and murdering generation; a troop of bloody foul-murderers and sacrilegious church robbers. Antichrist's rags shall make him a priest, be he never such a dolt or a villain.—See Bancroft's *Dangerous Positions*, lib. ii. chap. 12 and 13, with the authorities.

9. What shall we think of the legion (of devils I had almost called them), who now possess the land; and after the manner of devils indeed, seek all to rent and tear it in pieces? I mean that coluvies, that heap or gathering together of the scum and dross, and garbage of the land; that most accursed confederacy, made up of Gabel and Ammon, and Amalek, Philistines, with the inhabitants of Tyre, of jesuits, and papists, and atheists, of schismatical and infamous persons in all kinds; with that bloody and butcherly generation, commonly known by the name of cavaliers.—Jo. Goodwin's *Anti-Cavalierism*, p. 2.

10. *Qu.* What is your name?

Ans. Cavalier.

Qu. Who gave you that name?

Ans.

Ans. My seducers and deceivers in my innocency ; wherein I was made a member of the church of Rome, and consequently a limb of Antichrist, an enemy to all godliness, a child of the devil, and an inheritor of the kingdom of darkness, amongst the infernal spirits that rule in the air of the terrestrial globe.—Watson's Cavalier's Catechism, 1643, p. 25.

11. To call a man *defender of the faith*, who is a *persecutor* of it ; to call a prophane tyrant, *gracious*, O what abominable falsity and flattery is this ? To call wicked, perjured, prophane dukes, or bloody-minded popish archbishops, *your grace*, what is it less than blasphemy. It were fitter to call them *your vice*, than *your grace*.—Mene Tekel, p. 60.

12. A Scotch new gospeller, speaking of the gentry and clergy of that country, says, “ They
 “ are godless miscreants, of the true Egyptian
 “ brood, infamous parricides, forcerers, and incestuous apostates, infamous varlets, infamous
 “ villains, left to corrode their own viprous bowels with their inhuman fury ; the devil's instruments, fit only to be stallions to bawdy-houses ;
 “ the episcopalian hireling preachers, with their
 “ infernal bawlings, the scum and refuse of the nation, they bore the characters of wickedness in
 “ their foreheads, liker Pagans than professors,
 “ blood-hounds, children of hell, the tyrannical
 “ papa prelatical host, the great papa prelatical
 “ champion Dundee, savage beasts in human
 “ shape, a graceless untoward generation of prelatists,

“ latists, who use nothing but hectoring for rea-
 “ son, and cursing for argument ; ungodly episco-
 “ pal brutes that reprobate faction ; that limb of
 “ Antichrist and infernal locust, the apostate arch-
 “ bishop Sharp, with a malice like his father, the
 “ devil, that waspish formal prelate. The gene-
 “ ration of vipers, the episcopalian feed of the ser-
 “ pent, hectors and buffoons the most obdurate,
 “ impenitent, spiteful, base, impudent priests,
 “ whose fathers were not good enough to eat with
 “ the dogs of their flocks, infamous, scandalous,
 “ lying runagates, &c.”—The brief and true Ac-
 count of the Sufferings of the Kirk of Scotland.
 London printed 1690:

13. Christ's religion is fondly patched with the
 Pope's ; the communion book is an imperfect
 book, culled and picked out of that popish dung-
 hill the *portuyse* and mass-book. The sacraments
 are wickedly mangled and prophaned. They eat
 not the Lord's Supper, but play a pageant of their
 own, to blind the people. Their pomps, rites,
 laws, and traditions, are antichristian, carnal, beg-
 garly, popish fooleries, Romish reliques, and rags
 of Antichrist, dregs and remnants of transformed
 popery ; pharisaical outward faces and vizards,
 remnants of Romish Antichrist, known liveries of
 Antichrist ; a cursed leaven of a cursed blasphem-
 ous priesthood ; cursed patches of popery and ido-
 latry ; they are worse than lousie, &c.—Dan. Pos.
 lib. ii. chap. 9.

14. Beloved, we read in the word, that the Apostles went up together, one did not go before the other; there was no precedency amongst them, beloved; and therefore 'tis clear, that there was no prelacy in those days: and again we read, that honest Paul (they never call him St. Paul, because he never swore the solemn league and covenant) left his cloak at Troas. Why, Sirs, you see plainly from this text, that Paul had not a *gown*, but a cloak; for says the text, he left his cloak, it does not say that he left his gown; never a gown had that precious man to leave, beloved, and therefore you may be sure he was no prelate; for they, false lowns, have no cloaks, but gowns.

15. But there is no book so much admired by the whole party, as Samuel Rutherford's letters, therefore I shall here set down some passages of them.

16. Epist. 1. To Mr. Robert Cunningham, he says, Let us be faithful to him that can ride through hell and death upon a windlestraw, and his horse never stumble.

17. Epist. 2. To his parishioners. Christ fought his black wife through pain, fire, shame, and the grave, and swimm'd the salt sea for her; and she then consented and said, even so I take him.

18. Epist. 5. To my Lady Kenmure. Madam, why should I smother Christ's honesty? He looked framed * and uncouth like upon me, when

* Strange.

I came

I came first here, but I believe himself better than his looks, I shall not quarrel with Christ for a gloom* : Now he hath taken the mask off his face, and faith, Kifs thy fill. *Ibid.* It's little to talk of Christ by the book and tongue, but to come nigh Christ and haufs † him, and embrace him, is another thing.

19. Epist. 11. To the Vicount of Kenmure. I despair that ever I should win ‡ to the far end of Christ's love, there are so many plies in it ; I wonder what he meant to put such a slave at the board head, at his own elbow. Ah ! that I should lay my black mouth to such a fair, fair, fair face as Christ's ; he got neither bud nor hire of me, it cost me nothing.

20. Epist. 12. To my Lady Kenmure. If there buying and selling and blocking for as good again betwixt Christ and us, then free grace might go play itself, and a Saviour might sing dumb, and Christ go and sleep.

21. Epist. 14. To John Gordon of Gordons. Many a sweet, sweet, soft kifs, many a perfumed and well smelled kifs, and embracement, have I received of my royal master. *Ibid.* And now, whoever they be that have returned to their old vomit (*prelacy*) since my departure, I bind upon their back in my master's name and authority, the long, lasting, weighty vengeance and curse of God ; in the Lord's name I give them a doom of black

* Frown.

† Hugg.

‡ Get.

and unmixed pure wrath, which my master shall ratify, except they timeously repent, and turn to the Lord.

22. The state sheweth itself not upright, alledge the parliament what it will—it shall be easier for Sodom and Gomorrhah in the day of judgment, than for such a court. There shall not be a man of their seed that shall prosper, be a *parliament-man*, or bear rule in England any more. None ever defended this hierarchy of bishops to be lawful but papists, and such as were infected with popish errors. All the *Newgates* and *Oldgates*, yea, and all the *Tyburns* in England. are too little for such rash and presumptuous heads, that will not give God leave to rule, but will take the sceptre out of his hands. I do fear that many of the forwardest enemies of reformation, are not the backwardest friends that the King of Spain has in England at this day.—Dan. Pof. lib. ii. c. 6.

23. The son of that murderer (K. Charles II.) is proclaimed King of England, whose throne of iniquity is built on the blood of precious saints and martyrs.—Door of Hope, p. 1, 1660.

24. The murderers of our Saviour were less guilty than that prince.—Case of King Charles, 1648.

25. Let justice and reason blush, and traitors and murderers, parricides and patricides. put on white garments, and rejoice as innocent ones, if this man (King Charles I.) should escape the hands of justice and punishment.—English Translation

flation of the Scottish Declaration, pag. 12, 1650.

26. Charles the Second, the son of a bloody father; heir to an entailed curse, more certain than to his kingdom; trained up in blood; and one that never sucked in any other principles but prerogative and tyranny.—Ibid. pag. 23.

27. Charles the First rather chose to submit to the justice of an axe in an hangman's hands. than to sway a scepter with equity.—Nonfuch Charles, page 167.

28. One Cozens, of Rochester, in Kent, said, that Jesus Christ was a *bastard*; and that if he were upon the earth again, he would be ashamed of *many things he then did*.—Edwards Gangrene, p. 150.

29. Oh Lord! thine honour is now at stake; for now, O Lord, Antichrist hath drawn his sword against thy Christ; and if our enemies prevail, thou wilt lose thine honour.—Strickland at Southampton, Jan. 9, 1643.

30. If thou dost not finish the good work which thou hast begun in the reformation of the Church, thou wilt shew thyself to be the God of confusion; and such an one, as, by cunning stratagem, hath contrived the destruction of thine own children.—Crosse at St. Mildreds in the Counter, Jan. 6.

31. O God, O God! many are the hands lift up against us, but there is *one* God! it is thou thyself, O Father, who dost us more mischief then them all.—Robinson at Southampton, Aug. 25.

32. O Lord! wilt thou take a chair, and sit
amongst

amongst the House of Peers. When, O God, when, I say, wilt thou vote amongst the Honourable Commons? Thine own Commons, who are so zealous for thine honour.—Evans of St. Clements.

33. I say, This is God's cause; and if our God hath any cause, this is it. And if this be not God's cause, then God is no God for me; but the Devil is gone up into Heaven.—Bond at the Savoy.

34. As I am a faithful sinner, neighbours, this is my morning draught; Here's to you all. [Isaac Maffy, at Uppingham, in Rutland, giving the Communion on Easter-day, 1644, drinking off the whole cup.] See a Short View of the late Troubles in England, chap 43.

35. That truth, for owning which you are put to suffer the loss of all things, is that very truth for which Christ himself suffered as a martyr: viz. That he was a King——Yea he is a King, and will be a King when You are gone; and will prove himself higher then the Kings of the earth, by rescinding of your supremacy, that idol of his indignation, and object of his revenge.—Of a truth, Lord, against thy Holy Child, JESUS, whom thou hast anointed, are all these gathered together; and it is for our owning of him as thy anointed, and refusing to be on that conspiracy, that we are thus used. [The Poor Man's Cup of Cold Water ministered to the Saints and Sufferers for Christ, in Scotland, p. 13, 1678.

36. A word to the people. Are magistrates your servants: then learn to be wise, and know your
privileges

privileges for time to come ; and be not frightened out of your right and reason at once, by those traitors and rebels, who would make you believe that it is treason and rebellion to call them to account for the treason and rebellion they are guilty of [Mene Tekel, p. 41.] Parliament are the people's servants.—the kings, judges, justices, mayors, constables, and all other magistrates or officers, are our servants, to protect us, and secure us from violence and oppression. If they break their trust and oppress us, the law of God and Nature allow us to call our servants to account, punish them according to their deserts, and turn them out of our service. Ibid. Alas ! poor England ! thy shepherds are become robbers ; thy princes within thee are roaring lions ; thy judges are ravening wolves, &c. [p. 46.] What authority had a parliament to give away our birth-right ? to inflave the corporarions and counties that sent them up to assert their freedom, and to expose us to the lust of wicked oppressors ? To give away the militia of the land to the King, &c. p. 50. The Parliament giving away our birth-right to the King, is just of as much force as if the convocation of prelates, or council of bishops, should give our souls to the Devil : they have as much power to do the latter, as the Parliament have to do the former. p. 51.

37. Now if prophane or erroneous persons shall excommunicate themselves from the public ordinances of Christ, either by negligence, or going a whoring after any sect of schisms, and say, their conscience

conscience must be free to do so, then the magistrate, by his positive laws must fetch them in, and command obedience to those public ordinances in the church, as the Kings of Judah did, 2 Chron. 17, &c.—The Ordinance of Excommunication stated; and licensed. John Downham, Feb. 17, 1645, p. ult.

38. If the Devil had his choice whether the Hierarchy Ceremonies and Liturgy should be established in this kingdom, or a Toleration granted, he would chuse and prefer a Toleration before them; and give up all those for a Toleration of divers sects, and different churches.—Edward's full Answer, p. 257.

39. A treatise against Toleration, and pretended liberty of conscience; wherein by scripture, sound reason, fathers, schoolmen, casuists, protestants, divines of all nations, confessions of faith of the Reformed Churches, ecclesiastical histories, and constant practice of the most pious and wisest Emperors, Princes, States, the best writers of politics, the experience of all ages; yea by divers principles, testimonies and proceedings of sectaries themselves, as Donatists, Anabaptists, Brownists, Independents; the unlawfulness, and mischief in Christian commonwealths and kingdoms, both of an Universal Toleration of all religions and consciences; and of a limited and bounded of some sects only, are clearly proved and demonstrated, &c.—Edwards casting down the last and strongest hold of Satan.

41. The Rights and Privileges of Parliaments, and the Liberties of the Kingdom, are the suburbs of the Gospel ; and an inheritance bequeathed by God to nations and kingdoms, and under that notion, *Holy*—These be the Outworks of Religion, the Lines of Communication, as I may so say, for the defence of this city.—Case's Covenant Renewed, 1643. p. 52.

42. Pernicious deceivers, presumptuous shepherds, Baalamites, blazing-stars, glosing hypocrites with God, fasting pharisaical preachers, miserable guides, counterfeited false prophets, sycophants, trencher priests, conscience brokers, dangerous and pestilent seducers, sectary precise preachers, treacherous watchmen, sworn soldiers of Anti-Christ, &c.—Barrow and Greenwood cited in Bancroft's Survey of Holy Discipline, p. 355.

43. A stinking heap of atheistical and Roman rubbish, a rotten rabble of slanderous priests and spurious bastard sons of Belial, who by their affected ignorance and laziness, their false doctrines, and idolatrous and superstitious practices, in God's worship ; by their most abominable evil lives and conversations, had, like Hophni and Phinebas, made the Lord's ordinance to be even abhorred by the people.—Vicar's Jehova Jireh. p. 88. 1644.

Having given you some instances of their civility to the ministers of the established church, I shall shew you their harmony among themselves, by way of dialogue between a Presbyterian and an Independent.

Presb.—Does not the Apostle prophesy, that
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in the last days, perilous times shall come, for men shall be lovers of themselves, covetous, boasters, proud, heady, highminded, having a form of godliness, but denying the power thereof. Ever learning, but never able to come to the knowledge of the truth. Yea, such as will not endure sound doctrine, but after their own lusts, will heap to themselves teachers, having itching ears, turning away their ears from the truth; and will be turned into fables and fictions, new lights and revelations. And are not your thus pretended *New Lights* the very persons; thus delineated, by your confessions, and practices too, even murmurers, complainers, desirous to walk after your own lusts, and having men's persons in admiration for advantage? Yea, take heed, I say, ye be not found to be those clouds without water carried about with winds, and those wandering stars which the Apostle Jude speaks of, which know not when, or where, immutably, to fix your faith and judgments: whereas our Presbyterians, and all other true believers, are always, 1 *Cor.* 15. 58. *Phil.* 1. 27. and chap. 4. 1, &c. steadfast, unmoveable, standing fast in the Lord in one spirit, and in one mind, striving together for the faith of the gospel, and not tossed to and fro, like children, carried about with every wind of doctrine by the slight of men, as too many sceptical Independents are, to the great obloquy and scandal of religion.—Picture of Independency, p. 9.

Independent.—You complain of your misery, and bondage, sorrows, and oppressions, and troubles of the church. What ails you? What troubles you? Who oppresses you? Where is the least shew of oppression, or cause of complaint ministered to you; except it be because you are not suffered to oppress your brethren? Can you feed upon nothing but blood, yea, the blood, of your brethren; that though you have every thing else, you so complain of sorrow and oppression? Is this your sorrow and oppression, that you cannot oppress?—Pulpit Incendiary, 1648, p. 45.

Pres.—Our sectaries, in their sermons, prayers, pamphlets, discourses, petitions, all cry out of persecution; and accuse the orthodox presbyterians of persecution; yea, when for their seditious, tumultuous, libellous scoffing, wicked lying, scandalous reports, books and practices, they have been questioned, there is nothing in their mouths but persecution, and of unheard-of prosecution of the godly. I am of the mind if any of them should come to be imprisoned and hanged for stealing, killing a godly presbyterian, plotting against the parliament and city, in seizing upon their forts, or some parliament men; one or other of them would cry out of persecution.—Edwards's Gangr, p. 37.

Ind.—The way firnamed presbyterian, conjures all mens gifts, parts and industry, into synodical circle, and suffers them only to dance there.—Jo. Godwin's Theomachia, p. 33.

Pres. The Independents are railers, revilers, slanderers, covenant breakers with God and man, ordinary liars, notorious calumniators and false accusers (such as in holy scripture are called Diaboli, Devils,) hereticks, open seducers, and causers of division, and offences, contrary unto the doctrine of Christ; such as all Christians have a special command to take heed of, and to shun; and are prohibited to receive into their houses, or bid God speed, or so much as to eat with, they are no visible saints, nor good dæmons: and therefore no true formed churches, nor to be communicated with in holy things.—Burton cited by Bastwick. *Independency not God's Ordinance*, p. 310.

Ind. Mr. John Godwin says in his *Theomachia*, that the Presbyterian is a bloody, unpeaceable, and persecuting way, a way much damping and deading the flourishing improvements of the gifts and graces of the saints.—*Picture of Independency*, p. 12.

Pres. A seminary of schisms, and dangerous divisions in church and state; a flood gate to let in an inundation of heresies, errors, sects, libertinism, and lawlessness, without means of suppressing them when introduced.—Prinn cited by Burton. *Vindication of Independency*, p. 40. 41.

Ind. The assembly of Charenton, judging the sect of Independents to be not only prejudicial to the church of God in so far, that it endeavours to bring in confusion, opening a gate to all kinds of singularities, and extravagancies, and taking away
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all means of any remedy to the evil, but also most dangerous to the state; where (if it had place) there might be as many religions set up, as there be parishes, or particular congregations; doth enjoin to all the provinces, and particularly to the maritimes, to take heed that the evil takes no foot in the churches of this kingdom; to the end, that peace and uniformity, as well in religion as in *discipline*, may be inviolably preserved; and that nothing be brought in amongst us, which may alter in any kind the service due unto their Majesties.—An Extract of the Act, Dec. 26, 1644.

Ind. The spirit of the ten horned beast, (Rev. 17.) is now making war with the Lamb, (which is like to be his last war, Babylon's fall following in the next chapter) and this spirit warreth under new colours; not red, but white, whose word is reformation, and this under a fair colour of a covenant, by virtue whereof, pretending a just title to the war, he hopes by the help of the remonstrance, and the prince authors thereof, and their adherents, to enact a new bestial tyranny, over souls, bodies, and estates, under new names, and notions.—Burton's Conformities Deformity. Ep. Ded.

Pres. Oh the faithfulness, dutifulness, patience, long-suffering, forbearance of the Presbyterians! Their dutifulness and patience in waiting upon the parliament; their faithfulness in not abating in their zeal and respects to them; oh their love, kindness and tenderness to the Independents, yea,

to other sectaries also, who have had something of Christ, and grace in them ; and have not fallen into errors and blasphemies, raising their foundation. But now on the other hand, the sectaries, (though a contemptible number, and not to be named at the same time with the Presbyterians) have not waited upon the parliament and assembly for the reformation ; but preached against it, and stirred up the people to embody themselves, and to join in church fellowship, gathering churches, setting up independent government, re-baptizing, and dipping many hundreds, &c.—Edwards's Discovery, p. 51.

Ind. Such an oracle of infallibility, and such a supremacy as no true bred English Christian can interpret for other than Antichristian tyranny ; and all under the name of a christian presbyterian church government.—Burton's Conformities Deformity, p. 21.

Pres. Ambitious, proud, covetous men—libertines and loose persons, who have a desire to live in pleasures, and enjoy their lust, and to be under no government, they are fierce and earnest for independency, and against presbytery. All wanton witted, unstable, erroneous spirits of all sorts, all hereticks, and sectaries, strike in with independency, and plead they are Independents.—Edwards's Further Discovery, p. 185.

Ind. Their ordinary councils (the Presbyterians) drive at two main things, (yet both reduced to one head, to wit, tyranny) the one, tyranny over
our

our bodies, estates, freeholds, liberties, laws, and birth-rights of all English free-born subjects: The other, tyranny over souls and consciences.—

Burton's Conformities Deformity, Ep. Ded. 1646,

Pref. Independents are most obstinate rebels, both in opinion and practice, and perfidious violators of such a main and principal foundation, as will inevitably ruin all other fundamentals of true religion, if allowed unto them.—Coleman-street Conclave Visited, *Pref.* 1648.—I say, and hold, that all sorts of Independents among us, separating themselves into their private conventicles, and unwarranted church way, as they call it, against all authority and power of the king and parliament, the unquestionable sovereign and supreme magistracy, ordained by God himself; and in resisting whose ordinance, they apparently oppose and resist, even the Lord God of heaven himself; are not by any means to be admitted or permitted amongst us, neither is their separation, or division from us, to be so extenuated, or so miniced by us, as to give any the least allowance to them.—*Ibid.*

Ind. Is Presbytery, because parochial, classical, provincial, less tyrannical, than episcopacy, because many rule in that, and in this but one? Or rather not more tyrannical, because one tyrant is not so much as many together? Evil in a community is stronger, and more diffusive in unity.—Saltmarsh's Answer to Ley, 1646, p. 5.

Pref.

Pref. Korah, Dathan, and Abiram rose up against Moses and Aaron, as our Independents do now a-days, against the most just and righteous authority of parliaments, and their power; in constituting under them for their assistance in matters of religion, the synods, or assembly of divines at Westminster, even as the Lord appointed and constituted Aaron under Moses in holy things. —Coleman-street Conclave. Parallel to the Reader, 1648.

Ind. The idolatrous heathen sought to maintain their idolatrous religions by the same stratagems, methods and ways, which the ordinance for the preventing of the growing and spreading of heresies, proposeth for maintaining the religion of Christ.—Modest and humble Queries printed, London, 1646, p. 2.

Pref. The apostles, in many places of their writings, speaking of hereticks and false teachers in their times, and prophesying of those in after times, both the popish faction, and the Sectarian, speak of them as apostates, antichrists, false prophets, seducers, deceivers, idolaters, blasphemers; and their doctrines and ways, as apostacy, idolatry, blasphemy, worshipping of devils, seducing, and such like.—Edwards against Toleration, 1647, p. 185.

Ind. In the latter days, false Christs, and false prophets shall arise, saying, lo! here is Christ, or lo! there he is, &c.—Wherefore if they shall say unto you, (See here how our Saviour ingeminates the

the caution as a thing of serious consideration.) Behold he is in the desert ; go not forth ; behold he is in the secret chambers ; (mark here also how near our Saviour comes to our sectaries practices, and rebellious church ways, as they call them now a-days : Or he is in shops, barns, and such like conventicles.) Believe it not.—Coleman-street Conclave Visited, p. 1, 1648.

Pres. The congregational men swore to endeavour uniformity ; and yet practice this day, multiformity of religions, and have put to the sale the blood of many gallant men in Scotland, that so they may buy with their lives, cursed liberty of conscience. But will it not be bitterness in the end ?—Rutherford's Free Disputation, 1649, p. 256.—We know no service to the state done by these men, but that they set up with the sword all the blasphemous and heretical sects and religions, that Tho. Munster or John of Leyden fancied contrary to the oath of God.—Ib. 259.

Ind. Was there ever any thing done in the bishops time, or any thing attempted to be done by this generation of men, in the day of their greatest interest and power in the kingdom ; of that bloody consequence of those godly persons, ministers, or others, whom they most hated, and sought to crush as this ordinance, (to prevent the growing and spreading of heresies, &c.) if once established, is like to be to far greater numbers, of truly pious and conscientious men.—Some modest and humble Queries, &c.

C H A P. II.

*Collected from their printed Sermons, and Notes
taken in writing from their Mouths.*

I Shall begin with Mr. John Dickson, preacher in the meeting-house at Kelfo, in Scotland; ask (said he) an old dying wife, if she hath any evidence of salvation, she will tell you, I hope so; for I believe the Apostles Creed, I am taken with the Lord's Prayer, and I know my duty to be the Ten Commandments. But I tell you, Sirs, (said he) these are but old rotten wheel-barrows, to carry souls to Hell. These are idols that the false prelates and curates have set up, to obstruct the covenant and the work of God in the land.

2. A certain maid being lately catechised by one of these preachers, the first question he proposed to her was: Maggy, Now what think you are the saints doing in Heaven? I know not, Sir: O Maggy, that is a very easy question, answer it, Maggy: I think then (says she) they are doing that in Heaven which ye will not let us do on earth: What is that, Maggy? (says he) They are singing glory to the Father, Son and Holy Ghost, Sir. Now that is your mistake, Maggy, (said he) for there is no such malignant songs sung there; you have been quite wrong taught, Maggy, the curates have deceived you, Maggy.

3. Mr. Selkirk preaching at Musselburg, expressed himself thus, God sees no sin in his chosen;
now,

now, Sirs, be you guilty of murder, adultery, bestiality, or any other gross sin, if you be of the election of grace, there is no fear of you, for God sees no sin in his chosen covenanted people.

4. Mr. Areskme preaching in the Tron-Church at Edinburgh, the day after the king; by open proclamation, had adjourned the General Assembly, said, “ Sirs, Ye heard a strange proclamation the other day, which I hope the authors of
 “ may repent some day : it brings to my mind,
 “ Sirs, an old story of King Cyrus, who once set
 “ his hands fairly to the building of God’s house,
 “ but his hand was not well in the work, when
 “ he drew it out again : All is well that ends well,
 “ Sirs ; for what think ye became of King Cyrus,
 “ Sirs ? I will tell you that now, Sirs ; he even
 “ made an ill end, he even died a bloody death
 “ in a strange land. I wish the like may not be-
 “ fall our king ; they say comparisons are odious,
 “ but I hope you will not think that scripture
 “ comparisons are so ; whatever you may think,
 “ I am sure of this, that no king but King Jesus
 “ has power to adjourn our General Assembly.”

5. Mr. Case in his Sermon to the parliament, May 26, 1647, speaking of a toleration, said, doth it indeed belong to you only to look to the civil peace, and to let religion and truth, and the worship of God stand or fall, to their own master ? Fight God, fight devil ; fight Christ, fight anti-christ ; catch that catch can ; you have nothing to do but to stand by, and look on : Say so then ;

speak out, publish it in your declarations to the world, and let the people of England know, that it is the right and liberty to which the subjects of England are born; that every man hold what he please, and publish and preach what he holds: that it is the birth-right (as some would have it) of the free-born people of England, every man to worship God according to his own conscience, and to be of what religion his own conscience shall dictate: do so, and see (fathers and brethren) how long your civil peace will secure you, when religion is destroyed; how long will it be before your civil peace be turned into civil war! For no doubt, if this be once granted them, but they may in good time come to know also, there be them that are instructing them in these principles too, that it is their birth-right to be freed from the power of parliaments, and from the power of kings; and to take up arms against both, when they shall not vote and act according to their humours. Liberty of conscience, falsely so called, may in good time improve itself into liberty of estates, and liberty of houses, and liberty of wives? And in a word, liberty of perdition, of souls and bodies.

6. Would these men that so highly defend toleration, grant that toleration, (if they had that power in their hands) to others, which they desire for themselves? I doubt it. The Arians did sometimes seem as earnest enemies to persecution, as these men; yet when they had authority on
their

their side, they raised a persecution against the orthodox, more terrible than the Heathen emperors against the Christians.—Cranford's Sermon before the Lord Mayor, Feb. 1, 1645, p. 11.

7. O let the ministers therefore oppose toleration (as being that by which the devil would at once lay a foundation of his kingdom to all generations) witness against it in all places; possess the magistrate of the evil of it; yea, and the people too; shewing them how, if a toleration were granted, they should never have peace in their families more; or ever after, have command of wives, children, servants, &c. Let us therefore fill all presses, cause all pulpits to ring, and so possess parliament, city, and the whole kingdom against the sects, and of the evil of schism and toleration; that we may no more hear of a toleration, nor of separated churches, being hateful names in the church of God. *Amen, Amen.*—Edward's Gangræna, part 1, p. 84.

8. A toleration of one or more different ways of churches and church government, from the church and church government established, will be to this kingdom very mischievous, pernicious and destructive.—Edward's full Answer, p. 247.—It hath ever been from first to last, a fountain of evil, and a root of bitterness, of many bitter divisions and separations among themselves, of manifold errors and other mischiefs in those churches and places where they lived, p. 248.

9. I have

9. I have known too many very honest hearted christians, especially melancholy persons, and women, who have been in great doubt about the opinions of the Millenaries, the Separatists, the Anabaptists, the Seekers, and such like ; and after earnest prayer to God, they have been strongly resolved for the way of error, and confident by the strong impression, that it was the spirits answer to their prayers ; and thereupon they have set themselves into a course of sin.—Baxter's Church Divisions, p. 162.—It is very ordinary with poor fantastical women, and melancholy persons to take all their deep apprehensions for revelation.—Ibid. p. 167.

10. That horse of superstition and idolatry, upon the back of which the devil hath in former times made war against the church, is slain under him, and now he is mounted upon a fresh horse of another colour, called Liberty of Opinion ; falsely called Liberty of Conscience.—Vines to the Commons, March 10, 1646. p. 27.

11. The King's clergy were croaking frogs that came out of the mouth of the dragon, out of the mouth of the beast, and the false prophet : The spirits of devils which go forth unto the kings of the earth, to gather them to battle.—Wilson to the Parliament, Sept. 28, 1648. Printed by Order.

12. Idle, idle shepherds, dumb dogs that cannot bark, unless it were at the flock of Christ ; and ~~so~~ they learned of their masters both to bark and bite

bite too. Greedy dogs that could never have enough; that did tear out the loins and bowels of their own people for gain. Swearing, drunken, unclean priests, that taught nothing but rebellion in Israel, and caused people to abhor the sacrifice of the Lord: Arminian, Popish, Idolatrous, vile wretches; such, as had Job been alive, he would not have set with the dogs of his flock. Who, I say, brought in these? Did not prelacy? A generation of men they were that never had a vote for Jesus Christ. Yea, what hath poisoned and adulterated religion in all these branches; and hath let in popery, and prophaneſs upon the kingdom like a flood, for the raising of their own pomp and greatness? Look into their own families, and they were for the most part the vileſt in all the diocess; a very nest of unclean birds. In their courts and consistories, you would have thought you had been in Caiaphas-hall, where no other trade was driven, but the crucifying of Christ in his members.—Case's Sermon at Milk-street, Sept. 30, 1643, p. 45, 46, 47.

13. The magistracy and ministry walk hand in hand, in the contempt of true religion.—The laws maintaining the archbishops, are no more to be accounted of than the laws maintaining the stewes.—Impiety is suffered to bear sway against the majesty of God, and that by law and authority.—As great indignation offered to Jesus Christ in committing his church unto the government of the common law, as can be by
mean

mean hirelings unto a king.—Dan. Pof. L. 2, chap. 28.

14. Come hither ye malignant atheists, come hither; gnash your teeth, and let their eyes rot in their holes.—Bond to the Commons, Oct. 8, 1645, p. 5.

15. The kings of the earth have given their power to antichrist: How have they earned their titles; eldest son of the church; the catholick, and most christian king; Defender of the Faith.—Do not the kings of all these nations stand up in the room of their progenitors, with the same implacable enmity to the power of the gospel?—Dr. Owen's Fast Sermon, April 19, 1649, p. 22.

16. A king abusing his power, to the overthrow of religion, laws and liberties, may be controlled and opposed: and if he set himself to overthrow all these by arms, then they who have power, as the estates of a land, may and ought to resist by arms; because he doth by that opposition break the very bonds, and overthrow all the essentials of this contract and covenant. This may serve to justify the proceedings of this kingdom against the late king, who in an hostile way set himself to overthrow religion, parliaments, laws, and liberties.—Douglas's Coronation Sermon, p. 10, 1651.

17. Come, my brethren, I say, and fear not to take this Agag (prelacy I mean, not the prelates;) and hew it to pieces before the Lord.—Cafe's Covenant Renewed, p. 51.

18. Down

18. Down with Baal's altars, down with Baal's priests, &c.—Salwey's Sermon to the Commons, Oct. 25, 1643, p. 19.

19. You cannot preach, nor pray them down directly and immediately ;—Well ! that which the word cannot do, the sword shall. — Reyner to the Commons, Aug. 28, 1644, p. 12.

20. Episcopacy must not only be pulled up, bishops must be hanged up, before the Lord ; and the bloodiest and sharpest war to be endured, rather than the least error in doctrine, or in discipline.—A Scottish Sermon, King's large Scotch Declaration, fol. 404.

21. Those mine enemies that would not have me reign over them, bring them hither, and slay them before me. Those men that rise up in cursed practices to change religion, to bring in idolatry, and false worship ; to depose Christ from his throne, and set up an antichrist in his place :—Noble Sirs, in your execution of judgment upon delinquents, imitate God, and be merciful to none that have sinned of malicious wickedness : let not your eye pity any, who in this bloody quarrel have laid the foundation of their rebellion and massacres in irreconcilable hatred to religion and the government of Jesus Christ.—Case's Sermon to the Court Martial, Aug. 17, 1644.

22. I will confidently affirm, that our days now are better than they were seven years ago, because it is better to see the Lord executing judgment, than to see men working wickedness : and to be-

hold a people lie wallowing in their blood rather than apostatizing from God, and embracing idolatry and superstition, and banish the Lord Jesus from amongst the—St. Marshall to both Houses, &c. Jan. 18, 1643, p. 18.—Carry on the work still; leave not a rag that belongs to popery; lay not a bit of the Lord's building with any thing that belongs to antichrist; but away with it, root and branch, head and tail; till you can say, now is Christ set upon his throne.—Ibid. p. 21.

23. Curfed be he that with-holdeth his sword from blood; that spares when God saith strike; that suffers those to escape, whom God has appointed to destruction.—Case on Dan. 11, 32, p. 24. to the Commons.

24. Let us not out of any worldly respect of estate, wives, children, honour, good nature, justice, compassion, care of trade, of laws, grow slack and lazy in our undertakings; upon the success of which the eyes of Christendom are fixed:—But let us proceed to shed the blood of the ungodly.—L—— Dec. 19, 1642.

24. It is commendable to fight for peace and reformation, against the King's Command.—Calamy's Sermon, Dec. 25, 1644, p. 29.

25. Do justice to the greatest: Saul's sons are not spared, no, nor may Agag, nor Benhadad, though themselves kings. Zimri and Cosbi, though Princes of the people, must be pursued into their tents. This is the way to consecrate yourselves to God.—Herle's Sermon to the Commons, Nov. 5, 1644,

1644, p. 16.—In vain are the high praises of God in your mouths, without a two edged sword in your hands.—Ibid. Jan. 15, 1643, p. 31.

26. Corbet says, that he was now fully satisfied in his own mind of the lawfulness of the fact, as well as of the power by which it was done; and that it was his duty no longer to stand out, but to join with his brethren, as an actor in it; or else he might become guilty of unfaithfulness to the cause of God, and his country, &c.—Three Regicides Speeches, 1662, p. 57.—And as for that necessary and public art of justice, he did never repent at all, that he had an hand in it; nor, after all the searchings of the heart about it, did see cause so to do, when at any time he had most serious and calm reflections upon it.—P. 58.

27. I must truly tell you, that before these late wars, it pleased the Lord to call me by his grace, through the work of the ministry; and afterwards keeping a day of humiliation in fasting and prayer, with Mr. Simeon Ash, Mr. Love, Mr. Woodcock, and other ministers in Laurence-Lane, they did so clearly state cause of the parliament, that I was fully convinced in my own conscience of the justness of the war; and thereupon engaged in the parliament's service, which (as I did, and do believe) was the cause of the Lord. I ventured my life freely for it, and now die for it.—Nine Men's Speeches. Axtel at his Execution. p. 89.

28. You must do, and you must do, and yet you must do, and yet ye must do, as long as there

is a penny in thy purse ; as long as there is strength in thy hand, as long as there is breath in thy body, &c.—Sedgwick's Speech at Guildhall, Oct. 6, 1645.

29. God hath put you in his own place, God hath graced you with his own name, *Lord of Hosts, General of Armies* ; God hath committed to your care what is most precious to himself, precious gospel, precious ordinances, a precious parliament, a precious people ; God hath called forth your excellency as a choice worthy to be a general, and the champion of Jesus Christ, to fight the great and last battle with antichrist in this your native kindom.—Palmer to the Earl of Essex, 1644. Ep. Ded.

30. Moses bid all the Levites consecrate their hands to God. What to do? To kill three thousand (no fewer) of the idolaters fell that day, &c. How brave a pattern have we here for those that are in magistracy and authority? All you honourable and beloved ; that God hath called to any place of authority and trust ; consider but this of Moses here, the meekest man upon the earth, yet what a pattern is he to you herein? How excellent a champion is he for God upon the people? —Herle to the Lord Mayor, &c. London 1644, p. 22.

31. Probably the way to sheath one sword were to draw another, and if the sword of justice did more, the sword of war would do less: the physician, by way of revulsion, stops bleeding by letting

letting blood ; and did England bleed enough in the maglignant vein, we have cause to think that other sad issues of blood would be stopped and staunched.—Stanton to the Lords, Oct. 30. 1644, p. 26.

32. He is a cursed man that with-holds his hand from shedding of blood, or that shall do it fraudulently ; that is, if he do it as Saul did against the Amalekites, kill some and save some. If he go not through with the work he is a cursed man, when this is to be done upon Moab, the enemy of God's church.—Marshall to the Commons, Feb. 23, 1641, p. 9.

33. Honourable patriots, Christ is gone out with his triumphing army, conquering and to conquer ; and if you want arms, or money, or horse, for their accommodation, God is the great landlord of heaven and earth. Art thou then God's tenant, and dost own him knight service, and plough service, and doth he want any horse, and shall not he have it, &c.—Tisdale to the Commons, p. 14.

34. Nothing has so much deceived the world as the name of King, which is the ground of all mischiefs in the church of Christ.—Corbet, a lecturer in Gloucestershire, July 1644.

35. One at Zetland, who preaching on David and Goliath, he told the hearers, Sir, this David was but a little manekine, like my beadle Davie Gaddies there ; but Goliath was a meekle strong fellow, like the Laird of Quandal there : this David

vid gets a scrippie and a baggie, that is, a sling and a stone in it; he flings a stone into Goliath's face, down falls Goliath, and David above him: After that David was made a king, he that was keeping sheep before, in truth he came very well too, Sirs; Well, said Davie, see what comes of it, Sirs; after that he commits adultery with Uriah. Nay, said the beadle, Davie Gaddies, it was but with Uriah's wife, indeed man, said Mr. John.

36. One Ker, at his entering into the church at Teviordale, told the people the relation that was to be made between him and them in these following words:

37. "Sirs, I am coming home to be your shepherd, and you must be my sheep, and the bible will be my tar-bottle, for I will mark you with it:" (And laying his hand on the clerk, or precentor's head) he saith, "Andrew, you shall be my dog: the sorrow a bit of your dog will I be, said Andrew. O Andrew, I speak mystically, said the preacher: yea, but you speak mischievously, said Andrew."

38. Another time preaching on the day of judgment, he told them, "Sirs, this will be a terrible day, we will all be there, and in the throng I John Simple will be, and all of you will stand at my back; Christ will look to me, and he will say, who is that standing there? I will say again, ye even as ye * ken'd not Lord: he'll say, I

* Knew not.

“ know thou is honest John Simple ; draw near
 “ John ; now John what good service have you
 “ done to me on earth ? I have brought hither a
 “ company of blew bonnets for you, Lord : blew
 “ bonnets, John, what is become of the brave hats,
 “ the filks, and the fattins, John ? I will tell, I
 “ know not, Lord, they went a * gate of their
 “ own : well, honest John, thou and thy blue
 “ bonnets are welcome to me, come to my right
 “ hand, and let the devil take the hats, the filks,
 “ and the fattins.”

29. The Devil comes to God one day, God said,
 what now, deel, thou foul thief, whither are you
 going ? I am going up and down now, Lord you
 have put me away from you now, I must even do
 for myself now. Well, well, deel, says God, all
 the world kens that it is your fault ; but do not
 you know that I have an honest servant they call
 Job ? Is he not an honest man, deel ? Sorrow to
 his thank, says the deel, you make his cup stand
 full even, you make his pot play well, but give
 him a † cuff, I’ll hazard he’ll be as ill as I am cal-
 led. Go, deel, says God, I’ll yoke his honesty with
 you : Fell ‡ his cows, worry his sheep, do all the
 mischief ye can, but for the very faul of you, touch
 not a hair of his tail.

40. Another inveighing against the vanity and
 gaddiness of women, look to them, you will see first
 a fattin petticoat ; lift that, there is a tabby petti-

* A course.

† Sound bang.

‡ Kill.

coat ;

coat ; lift that, there is a flaming petticoat, lift that, there is a holland * finarck, lift that, and there you will see what they ought not to be proud of, that is no very cleanly spectacle ; Eve, said he, was not so vain, she sought no covering but fig leaves.

41. Mr. John Welsh, a man of great esteem among their vulgar, once preaching on these words of Joshua, As for me and my house we will serve the Lord, &c. had this preface.

42. “ You think, Sirs, that I am come here to
 “ preach the old jock-trot, faith and repentance to
 “ you ; not I, indeed : what thin^k you then I am
 “ come to preach ? I am come to preach a broken
 “ covenant ; who brake it ? Even the Devils lairds,
 “ his bishops and his curates ; and the deel, deel,
 “ will get them all at last : I know some of you are
 “ come out of curiosity to hear what the whigs will
 “ say. Who is a whig, Sirs ? One that will not
 “ swear, nor curse, nor ban, there a whig to you :
 “ but you are welcome, Sirs, that come out of cu-
 “ riosity ; you may get good e re ye go back again.
 “ I’ll give you an instance of it, there was Zac-
 “ cheus, a man of a low stature, that is a little †
 “ droichy body, and a publican ; that is, he was
 “ one of the excisemen ; he went out of curiosity
 “ to see Christ, and because he was little, he went
 “ up a tree : do you think, Sirs, he went up to
 “ † harry a pyet’s nest ? No, he went to see Christ ;
 “ Christ looks up, and says, Zaccheus, thou art

* Smock.

† Dwarfs.

‡ Rife a magpy’s nest.

always

“ always proving pratticks, thou art no bairn
 “ now ; go home, go home, and make ready my
 “ dinner ; I will be with you this day at noon.
 “ After that, Sirs, this little *Zaccheus* began to
 “ say his Prayers evening and morning, as honest
 “ old *Joshua* did in my text : *As for me and my*
 “ *house*, &c. as if he had said, go you to the De-
 “ vil and you will, and I and my house will say
 “ our prayers, Sirs, as *Zaccheus* and the rest of the
 “ apostles did.”

43. It is very well known in Perthshire, that one
 of their Rabbies preaching at St. Johnston, or
 thereabout, a little before the battle of Killic-
 krankie, upon these words, *Resist the Devil and he*
will flie from you ; he begins very gravely after
 this manner, (*Humph*) my beloved, you are all
 here the day even for the fashions cause, but wot
 you know who is amongst you the day ? Even the
 meikle horned Devil, though you cannot see him,
 yet I do : I see him, Sirs, by the eye of faith ; but
 you'll say, now that we have him here, what shall
 we do with him, Sirs, (*Humph*) what will ye de-
 stroy him, some of you will say we will hang him ;
 ha, ha, my beloved, there are not so many tows
 in all the parish as will hang him ; besides, he's as
 light as a feather. What then will you do with
 him ; for he will not hang ; Then some of you
 will say, we will drown him. (*Humph*) my be-
 loved, there is too much cork in his arse, he's as
 souple as an eel, he will not sink. Others of you
 will say, we will burn him, nay, nay, Sirs, ye may

scald yourselves, but ye cannot burn him, for all the fire in hell could never yet singe a hair on his tail. Now, Sirs, you cannot find a way among you all to kill him, but I will find it; what way will this be, Sirs? we shall even shoot him. Wherewith shall we shoot him? We shall shoot him with the Bible. Now, Sirs, I shall shoot him presently, so (presenting the Bible as soldiers do their musquet) he cries out, *touff, touff, touff*. Now he's shot, there lies the foul thief as a haron.

44. One Mr. Robert Gourly preaching of the woman of *Canaan*, how our Saviour called her dog, told, "Sirs, some of you may think that our Saviour spake very improperly, for he should have called her a bitch; but to this I answer, a dog is the masculine or feminine gender, there is a he-dog, and a she-dog. But you will ask why he did miscall the poor woman, and call her a dog? There are God's dogs, and the Devil's dogs, she was God's dog, not the Devil's dog.

45. Mr. Kirkton in October last, preaching on hymns and spiritual songs, told the people, "There be four kinds of songs, profane songs, malignant, allowable, and spiritual songs. Profane songs, My mother sent me to the well, she had better gone herself, for what I got I dare not tell, but kind Robin loves me. Malignant songs, such as he, ho, Gillickrankie, and the king enjoys his own again; against which I have not much to say." Thirdly, Allowable

Allowable songs, like once I lay with another man's wife, ye may be allowed to do this, for that's a great deal of danger indeed. Lastly, "Spiritual songs which are the psalms of *David*; but the "godless prelates add to these *Glory to the Father*, "the worst of all I have yet spoken of.

46. The same Kirkton in March the year before that, in a sermon upon *Come unto me all ye that are heavy and weary laden*, expressed himself thus :
 "Christ invites none to him, but those that have
 "a great burthen of sins upon their back : Aye,
 "but beloved, ye little ken what Christ is to-day;
 "what craftsman do you think him now ? Is there
 "none of you all can tell me that, Sirs ? Truly
 "then I must e'en tell you; would you ken it
 "now ? In a word then he is a * tinkar, and you
 "may here him crying about to-day, have ye any
 "broken hearts to mend, bring them to me and
 "I'll foder them ; that is to give them rest be-
 "loved, for that's the words of my text."

49. Mr. Arskin, in January last, holding forth in the Tron-church concerning Noah's ark, said that the wolf and the lamb lodged most peaceably together in it ; and what do you think was the reason of this, beloved ? You may think it was a strange thing, and so indeed it was, Sirs, but it was done to fulfil that prophecy of *Isaiah*, Sirs, the wolf and the lamb shall lie down together ; there's a plain reason now for it, Sirs.

* Tinkar.

50. Mr. Frazer of Bray, at Edinburgh, at the new kirk, pretending to preach upon this text of the Revelation ; *There was a joy in heaven, Michael and his angels fought against the Dragon and his angels* : “ Michael and his angels, why, no good christian can doubt, but by this we are to understand Christ and this kirk ; and by the dragon and his angels is plainly meant, the prelates and curates : you see from this then Sirs, betwixt whom this war and this fighting was in heaven ; and since they fight in heave for this cause of the kirk, why should we not fight for it also upon earth ? What needs our kirk be afraid of kings, they are but men ; but we have Christ to fight for us, and we are his angels, and must fight with him till we destroy the dragon prelates, and their curate angels.

51. “ Ah, Sirs, you read, says he, that this dragon’s tail swept down a third part of the stars of heaven, I have a sad thing to tell you now Sirs, alas, this dragon’s tail has swept the north of Scotland, for few or none of Christ’s ministers are to be found there.”

52. The same Frazer of Bray, preaching at a conventicle in the beginning of Kings James’s reign, began his discourse thus ; I am come here to preach this day, Sirs, in spite of the curates, and in spite of the prelates their masters, and in spite of the king their master ; and in spite of the hector of France his master, and in spite of the pope

pope of Rome that's both their master ; and in spite of the Devil that's all their master.

50. We know, O Lord, that Abraham made a covenant ; and Moses and David made a covenant, and our Saviour made a covenant ; but thy parliaments covenant is the greatest of all covenants.—A Lay-preacher at Banbury in his prayer.

54. Look upon the covenant to which we have lift up our hands. I tremble when I read it. We covenanted, not only against prelacy, but popery ; not only heirarchy, but heresy, not only sin but schism.—Watson to the Commons, December 27, 1649.

55. Oh might this privilege be offered to the apostate angels, which kept not the covenant of their creation, nor consequently their first estate, and to the rest of the damned souls in hell : would God send an angel from heaven to preach unto them a second covenant, upon the laying hold whereon, and closing wherewith, they might be received into grace and favour : how would those poor damned spirits bestir themselves ! What rattling of their red hot chains ! What shaking of their fiery locks ! In a word, what an uproar of joy would there be in hell, upon such tidings !—Case's Quarrel of the Covenant, December 1643, p. 60.

56. This arrow (prayer) will find a joint in Ahabs armour, (1 Kings 22, 24.) Draw this arrow as Jehu did against Jehoram, with your full strength,

strength, and doubt not but it will in God's time
 smite our Romish Jehoram at the heart, (2 Kings
 9, 24,) and sink him in his chariot and chair of
 pride.—Green to the Commons, April 24, 1644,
 p. 17.

57. I shall add but one instance more of the
 silliness of the presbyterian people, and that is of
 a certain person well known both in the north and
 south of Scotland, for being not a degree and a
 half from an idiot, and to be a man that can scarce-
 ly read an English book. This person takes on
 him to be a preacher, and among presbyterian
 people has procured a great esteem to himself for
 a wonderful and rare gospeller, for having not the
 least degree either of natural or acquired parts,
 they therefore conclude him to have a large stock
 of grace, and to be a most heavenly man. He
 came lately to the Mers, where he was never
 known before, and lodging on a Saturday's night
 in a country town, he caused to call in the good
 people in the town to prayers. Immediately the
 house was filled with a crowd, then he lectures to
 them on the first of Ezekiel, and he told them,
 that the wheel spoken of in the sixteenth verse,
 was the antichrist, and the wheel in the middle was
 the bishops and the curates; for, says he, here's a
 wheel within a wheel, just so the curates are with-
 in the bishops, and both of them within antichrist.
 Then the wheels are, says my text, lifted up; even
 so, beloved, the bishops and curates are lifted up,
 lifted up upon coaches with four wheels, just as
 Satan

Satan lifted up Christ to the pinnacle of the temple, but God will take the hammer of the covenant in his own hand, and knock down these proud prelates, and break all their coaches and their wheels to pieces, beloved, and lay the curates on their backs, so that they shall never rise again; for the prophet says here, that when they went, they went upon their four sides, and they returned not when they went, beloved: that you may see is very plain and clear; for though they may go out and persecute God's own covenanted people, they yet shall return falling upon their broadsides, and get such a fall that they shall never be able to stand or return to persecute the godly, so long as they go upon their four sides, and are lifted up upon four wheels.

C H A P. III.

From their Prayers.

IT is reported of Mr. Robert Blair at St. Andrews, that he had this expression in his prayers, "Lord, thou art a goose, for thou art still dropping. And several in the meeting-houses of late have made use of it." To which they add, "Lord thou rains down middings of blessings upon us."

2. Mr.

2. Mr. Anderfon, fanatic, preaching in Perthshire, in a prayer, faid, “ Good Lord, it is told
 “ us, that thou knows a proud man by his looks,
 “ as well as a malignant by his works ; but what
 “ wilt thou do with these malignants ? I’ll tell
 “ thee, Lord, what thou wilt do, even take them
 “ up by the heels, * reeft them in the chimney of
 “ hell, and dry them like Bervy haddocks. Lord
 “ take the piftol of thy vengeance, and the mortar-
 “ piece of thy wrath, and make the † harns of
 “ these malignants a hodge podge, but for thy
 “ own bairns, Lord feed them with the ‡ plumb-
 “ dames and raifons of thy promifes, and even
 “ give them the fpurs of confidence, and boots
 “ of hope, that like new § fpeaned fillies they may
 “ || loup over the fould dikes of grace.

3. One who is now a head of a college, and is looked upon by the party as their great advocate and oracle, in a public congregation at Edinburgh, 1690,. In his prayer had these words, which one that heard them, and immediately committed to writing, shewed to me, “ O Lord give us,
 “ give us, good Lord : But Lord, you’ll may be
 “ fay to us, ye are always troubling me, what shall
 “ I give now : But Lord whatever thou fays, we
 “ know that thou in thy heart likes fuch trouble ;
 “ and now I’ll tell thee what thou should give us
 “ Lord, I’ll not be greedy nor §§ mislead now
 “ Lord, then only give us thy felf in earnest of
 “ better things.”

* Smoke. † Brains. ‡ Pruins. § Weaned. || Jump.
 §§ I’ll manner’d.

4. “ Good

4. " Good Lord, what have ye been doing all
 " this time, where have you been this thirty year ?
 " What good have ye done to your poor kirk in
 " Scotland, that has been so many years spurgal'd
 " with Antichrist's riding her ; she has been so
 " long lying on her back, and sadly defiled : and
 " many a good lift have we lent her ; O how often
 " have we put our shoulders to Christ's cause when
 " his own † back was at the wall : to be free with
 " you Lord, we have done many things for thee
 " that never entered in thy noddle, and yet we
 " are content that thou take all the glory ; is not
 " that fair and kind.

5. " O God, thou hast bidden us pray for kings,
 " and yet they have been always very troublesome
 " to thy kirk, and very † fassious company Lord ;
 " either make them good, or else make us quit
 " of their company. They say that this new king
 " thou hast sent us, takes the sacrament kneeling,
 " and from the hand of a bishop : Ah, that's black ;
 " foul work ! Lord deliver him from papacy and
 " prelacy, from a Dutch conscience, and from
 " the heartedness of the Stuarts ; and let us ne-
 " ver be § trysted again with the bag and baggage
 " of the family, the black band of bishops to
 " trouble and lord it over thy church and heritage.
 " Good Lord send back our old king of poor Scot-
 " land, restore him to his throne and dignity, to
 " his absolute power and supremacy, from which

† When he could not stand without a support. ‡ Troublesome. § Encountered.

“ he has been so long, and so unjustly banished ;
 “ Lord you ken what king I mean, I do not mean
 “ King James, nay forsooth I mean him, I mean
 “ Lord you ken well enough what I mean, I mean,
 “ I mean sweet King Jesus, that’s been long kept
 “ out of this his own covenanted kingdom ; by
 “ the bishops and godless act of supremacy.”

6. Mr. John Dickson praying for grace, said,
 “ Lord dibble thou the kail-feed of thy grace in
 “ our hearts, and if we grow not up to good kail,
 “ Lord make us good sprouts at least.”

7. Mr. Linning cursing the King of France in
 his prayers, said, “ Lord curse him, confound
 “ him, and damn him, drefs him, and guide him
 “ as thou didst Pharaoh, Senacherib, and our late
 “ King James and his father.”

8. One Frazer a young fellow preaching in Jed-
 burgh, after sermon blasphemously inverted the
 blessing thus, “ The curse of the Lord Jesus Christ,
 “ and of God the Father, and the Holy Ghost,
 “ be upon all them that hear the word, and profit
 “ not by it.”

Whitfield was one day preaching to a numerous
 congregation in his conventicle in Tottenham Court
 Road, with his usual vehemence, his eyes flaming
 in the sockets, and an expansion in his arms as
 though he were buffetting the billows.

We will suppose this temple of worthies,
 says he, my dear brethren, a ship in a dreadful
 tempest ! your spiritual pilot not on board to guide
 you to the beacon of safety ! he that has conducted
 you

you through the many storms of this perilous life, with celestial comfort ! I need not tell you how watchful I have been for the comfort of your dear souls ! in such a situation, “ When the winds
 “ howl o’er the darkly rolling sea,” as that profane writer Ossian expresses it ! in such a situation what would you do to be saved ? I ask you what would you do to be saved ?—“ Why, damn my eyes,” replied a sailor, “ take to the long boat to be
 “ sure, what would you have us do ?”

Another of these pulpit dæmoniacs was preaching one evening on Hampstead-heath to a prodigious croud, when in the midst of his discourse the clouds gathered, and a heavy shower succeeded. The good christian was bare-headed all the time, and fancied himself in little less than Paradise, till he saw his hearers take to their heels for shelter. He then roared out, “ Brethren, brethren, my
 “ dear brethren, how refreshing is this shower
 “ that the Lord has sent us ! Let me ask you one
 “ divine question ; what do you think they would
 “ give in Hell for such a shower ?—I am certain
 “ you will not fly from a gift of God, that the
 “ very devils envy you the enjoyment of.”—This had the desired effect, and the multitude were soon piously wet to the skin.

F I N I S.

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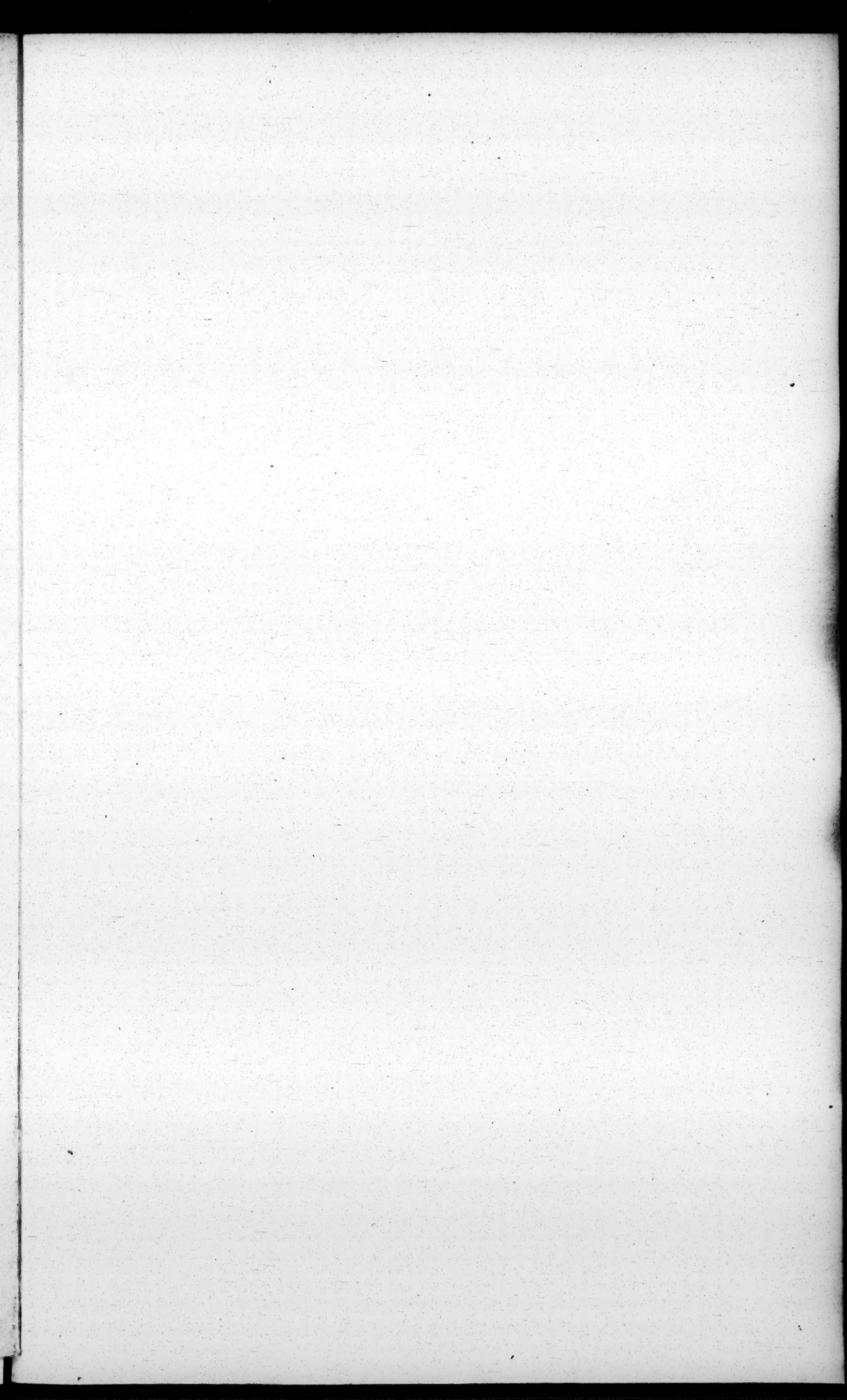
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